

EVEL
ONE

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"What I say unto you I say unto all, WATCH."—Jesus

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

Completeness Within

OLIVIA P. WHITTAKER

The demonstration of completeness, of fulfillment and satisfaction in our lives, is based on the spiritual fact of God's allness. This truth, understood, destroys the loneliness, frustration, and dissatisfaction that so often beset mortals. It brings a deeper meaning to love and understanding between men and women. It makes life more satisfying and worthwhile. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes, "God is not part, but the whole."¹

Christian Science reveals that the wholeness of God is the unbroken rhythm of perfect, complete, all-inclusive Life, which constitutes our real being. Man is not an incomplete mortal vainly trying to become complete. His completeness is not something to be obtained in some future time but is a present spiritual fact to be demonstrated.

Christ Jesus stressed the inseparability of God and man when

he said, "I and my Father are one."² In one of his parables he brought home the point of man's present completeness with the pronouncement, "Son, thou art ever with me, and all that I have is thine."³ And Paul, speaking of Christ, said, "Ye are complete in him."⁴

Man is complete now. He needs nothing. He has all. There is nothing more to be added. There is never a moment when it could be correctly said, "Ye are incomplete."

The little word "ye" in Paul's statement doesn't point to man as a mortal, male or female, with a material origin, a human father and mother. It points to man's spiritual individuality, which is the expression of God, one Father-Mother.

All the qualities that are included in the completeness of God make up man's spiritual individuality. Beauty, grace, peacefulness, intelligence, strength, vitality, tenderness, and loveliness—all belong to us every moment. It is possible to find our completeness here and now because completeness is within.

Dissatisfaction results when we reason from a false premise. For example, to believe that man is in one place and God is somewhere else. A sense of incompleteness stems from the misconceived, human notion that God and man are separate entities instead of united as Principle and its idea, or that man's origin is material instead of spiritual. We must awake to know that complete individuality is our only true birthright because our origin is God. Mrs. Eddy writes, "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit!"⁵ What a thought that is! We are never severed from the source of our being. We're forever one with it.

Because there is but one Spirit, individuality cannot be divided into male and female but includes the qualities of both. Gender, we learn in Christian Science, is a mortal concept. A real, permanent sense of completeness and satisfaction comes through understanding man's true origin. It is a mortal misconception that man is born of a human father and mother, and this belief always means limitation. This error must yield in Science to the fact that man is the child of God, the one Father-Mother. A human mother's concept of her newborn child is finite. She says, "Here is my

little child. This child needs to grow and develop.” But at that very moment one Father-Mother, one Mind, knows this child only as His idea—the expression of His own being, already complete and perfect. Nothing new is being added. The idea of Life in all its beauty and loveliness is simply appearing.

There is nothing fragmentary in the fullness of Life, because the whole expression of God is here, right where we seem to be, now. Spiritual life is our complete being, our tangible individuality. We’re never severed from Spirit, never finitized in matter, never physically growing, aging, or dying. The child of God is never divided into sexes, never divided into persons, good and bad, sick and well, weak and strong. The child of God, man’s spiritual individuality, is whole, complete, free.

Think of our real being, right now, as unenvironed by materiality. What freedom this means, what unrestricted joy! As this realization expands, our human experience naturally becomes more complete. We gain happier companionships. Unsteady marriages and friendships develop into more genuine experiences of love and understanding, because they are based on a spiritual foundation. When we comprehend the indestructible origin of this brighter and truer sense of life, no worldliness can dethrone our expression of Life in God. No human will can destroy it. It cannot be diminished or distorted by lust, selfishness, jealousy, or suspicion.

Our completeness isn’t found outside us somewhere. It doesn’t depend on persons or human circumstances. It doesn’t come from waiting for another to change or to express more love. It comes from our own consciousness of true being. We need to have a quiet inner desire to search out diligently our spiritual individuality. Great joy accompanies this search. It brings with it an unspeakable peace and a feeling of being loved, cared for, and cherished by the one Father-Mother. We see that we’re never apart from Spirit, always in perfect unity with God, the one infinite, indivisible whole. We more clearly understand what Paul meant when he said, “Ye are complete.”

¹ *Miscellaneous Writings*, p. 102; ² John 10:30; ³ Luke 15:31; ⁴ Col. 2:10; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 129.

Freedom from Violence

RALPH BYRON COPPER

Violence doesn't have to run its course unchecked; it can be stopped cold in its tracks.

Does this sound too unrealistic to be practical?

It shouldn't. There is no law of God that says evil must expand before it expends itself. What God has decreed is the end, the complete nowhere-ness, of violence, and His verdict remains forever unchanged: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders."¹ Whoever invokes God's law of peace and freedom can nullify for himself and others whatever would violate the divine will.

No one has more consistently and successfully shown the divine power to thwart evil's violent impulses than Christ Jesus. Neither the appearance of potential conflict nor the evidence of present danger could wrest from him the unshakable certainty of his Father's safekeeping of each of His children. The malicious plottings of his enemies and their insidious attempts to harm him failed to win credence with the Master. He annulled the machinations of evil motives. The Bible records an instance when he forestalled his enemies' criminal intent. According to the account, "the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea."²

What lay behind Jesus' withdrawal? Certainly his move wasn't a flight in fear. Jesus' lifelong purpose was to do God's will, to reveal to mankind the reign of omnipotent, omnipresent divine Spirit and the consequent impotence and nonexistence of evil. And we can follow the example he set.

To put ourselves outside the reach of evil motives and aims by knowing we are eternally within the range of infinite Love, our

Father-Mother God, is a sure defense from the presentiments of evil and a firm basis for determining the appropriate action to take in any situation. The Bible speaks of God's unfailing readiness to safeguard us: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."³

But what of manifest violence? What's to be done when the malicious motive explodes into the violent act? According to Christian Science, eruption of violence has no more validity than a portent of danger. Both cries of alarm are sounded by mortal mind—the false mentality that believes there is intelligence and power in matter. Mrs. Eddy declares: "The pent-up elements of mortal mind need no terrible detonation to free them. Envy, rivalry, hate need no temporary indulgence that they be destroyed through suffering; they should be stifled from lack of air and freedom."⁴ The threat of rampant violence is not a signal to end our trust in God but a call to strengthen it.

Again we have the example of Jesus, who early in his ministry safely confronted and countered a direct threat of mob violence. An angry throng of his fellow townsmen cast him out of Nazareth, intent on throwing him over the edge of a hill to his death. Witnesses to this outburst of hate might well have judged a "terrible detonation" was in process, with violence destined to reach an apex before subsiding. But Jesus harbored no such fatalistic reasoning in his understanding of God's will. Instead he passed through the crowd, undetected and unharmed.⁵

What Jesus knew at the time of his safe passage through the mob is available for us to know and utilize today. His lifework evidenced the eternal operation of Christ, the true idea of man's incorporeal, indestructible divine Principle. By coming to a correct understanding of God and His Christ we can arrive at a lasting solution to the problem of violence.

Because Christ, God's idea, is wherever God is—and that is everywhere—Christ is already present within the consciousness of each individual, including the person who mistakenly resorts to violence. As we acknowledge and obey Christ, Truth, in our own lives, we can confidently affirm the power of Christ to assert itself in the lives and conduct of all men. For there is no person considered so

violent, no situation so dangerous, that the Christ cannot manifest itself in ways that will act to redeem the individual and at the same time negate the phenomena of violence.

A case in point is when the Christ stopped Saul on the road to Damascus and prevented him from finishing his journey in persecuting the followers of Jesus. Saul's encounter with the Christ—his mental awakening to the unassailable omnipotence of all that is genuine and good—revealed to him the futility of physical force, its inability to resist the spiritual power of divine Love. Accustomed to employing the world's mode of might, he now found it hard—in truth, impossible—"to kick against the pricks."⁶ Later, as Paul, he would write, "Be not overcome of evil, but overcome evil with good."⁷

Goodness identifies the working of Christ in our lives and ensures inviolable safety. But—and this is crucial—the goodness empowering us to overcome evil and to abide in safety is not the result of human will; it is the irrevocable expression of God's will. God is supreme good, and the ability to be good—and therefore safe—originates in God and manifests itself in Christly living and thinking.

To feel truly safe we need daily to grow closer to God. We need to feel more of His presence, His care, His love. How? By excluding from consciousness, through the power of Christ, false thoughts of animosity, fear, envy, prejudice, pride, bitter partisanship—whether motivated by personal, economic, or political factors—and by filling our consciousness with what is of God, with what is true, honest, just, pure, lovely, good (see Phil. 4:8). Then we will find twenty-four-hour safety filling our day—on the street, at the office, in the home. Mrs. Eddy states unequivocally: "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."⁸

Armed with the truth of the power and presence of God, good, and His saving Christ, we're fully equipped to help free others from the fear that violence is inevitable or unstoppable. Obedience to God's will, to His law of good for every person, enables us to do this. "The Christianly scientific man reflects the divine law,"

writes Mrs. Eddy, "thus becoming a law unto himself. He does violence to no man."⁹ And consequently no violence can be done to him.

¹ Isa. 60:18; ² Mark 3:6, 7; ³ I Cor. 10:13; ⁴ *Miscellaneous Writings*, p. 356; ⁵ See Luke 4:28-30; ⁶ Acts 9:5; ⁷ Rom. 12:21; ⁸ *The First Church of Christ, Scientist, and Miscellany*, p. 210; ⁹ *Science and Health with Key to the Scriptures*, p. 458.

Recognizing our true, spiritual home

Where Are We Dwelling?

ROBERT JOHN ROBERTS

"Lord, thou hast been our dwelling place in all generations."¹ This biblical statement may not be too readily understood or its full significance realized until we have gained a measure of spiritual understanding, understanding that progressively destroys the belief that we live in matter. When we grasp what our home truly is—that man is spiritual and lives in Mind, God—we can demonstrate it. Applying this truth to our daily living can be of inestimable benefit. Christian Science instructs us how to utilize this truth and the power of God to harmonize our activities. It helps us lift our thought to a more secure and joyful perception of life in God.

During my business career, circumstances made it necessary for me to prove that man lives in God and to demonstrate God's blessings. A transfer from one city to another necessitated my finding suitable accommodation. It was during a period when houses were scarce. Diligent seeking over many weeks yielded nothing.

One evening when the outlook seemed most gloomy, I was led through prayer to realize that in reality I lived in God, divine Mind, not in a material structure. My home was spiritual, and I was in it; I had not vacated it. This awareness brought peace and calm.

The turbulence of my thought was stilled and replaced by the assurance that there is no material coming and going in the truth of being and that man lives harmoniously in God.

Early the following morning my wife found a small newly-built house I was able to rent at a figure below the one I had considered paying. It was peaceful and quiet and provided excellent conditions for undisturbed study and spiritual meditation.

Material belief, by its very limited nature, is incapable of informing us of the rightness of man's dwelling in God, Spirit. In fact, it would have us believe that the opposite is true, that we live in matter and are dependent upon matter for our security, and that spiritual truth is of no use to us in finding a home. But it is precisely through an understanding of God and of man's relationship to Him that we come to know the dwelling we have never left. This truth, understood, provides for us humanly in practical and satisfying ways.

When we are faced by a housing problem or any other problem, we may try to work the whole thing out on a human rather than a divine basis. But when we see that scientific understanding can solve our problem effectively, we will place our trust in God as invariable good, All-in-all. We will begin to see that God does all, and our part must be to trust His guidance.

The more we see mortal selfhood as nothingness and our true selfhood as immortal, the more we will know of our real dwelling in God. Mere human planning, outlining, and self-will of necessity close the door on God's love and wisdom and thereby shut out the understanding of our true home. We can open the door to God's oneness and allness by recognizing that He controls, guides, and directs His vast creation in perfect harmony, and that His creation is spiritual and complete.

No matter how palatial some material dwelling may be, it is, in itself, never absolutely secure and affords no permanent protection. When our spiritual home is understood, our human home will be more satisfying.

The benefits to be derived from understanding and accepting our true dwelling in God are clearly seen in the ninety-first Psalm. Verses 9 and 10 read: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil

befall thee, neither shall any plague come nigh thy dwelling." Affirming that God is our home brings blessings. Our divine home affords everlasting peace, protection, and beauty. It is always love-filled and characterized by every quality of divine Love. The return home of the prodigal son in Christ Jesus' parable makes known to every Truth-seeking heart Love's welcome to the "building of God, an house not made with hands, eternal in the heavens."²

Mentally occupying this real dwelling, refusing to be frightened out of it by the vain threats of material belief or enticed out by the fanciful and empty promises of mortal living, we have dominion over evil of every kind. These words of Mrs. Eddy's direct thought to our real dwelling: "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."³

¹ Ps. 90:1; ² II Cor. 5:1; ³ *Science and Health*, p. 254.

Meekness Is Might

JUDITH H. HEDRICK

The world is constantly bombarding us with suggestions that physical strength, wealth, material possessions, human brilliance, the "correct" friends or personal contact, and so on, are passports to power. These human advantages claim to be important—even necessary—to success in gaining freedom and dominion.

It is certainly right to have freedom and dominion—these are man's heritage, and understanding this, we can demonstrate that we have them. From the first chapter in Genesis the Bible reveals God as always giving man dominion over all the earth—true dominion based on his sonship with God. But does this mean that the many people who appear to lack the physical evidences of dominion and might are separated from God's blessing? Those who

are quiet, without overriding ambition, selfless, kind, given to helping others—should they be considered weak and easily ruled or manipulated by anything or anyone with greater material power?

Elijah learned a valuable lesson when, after he had defeated the prophets of Baal in a demonstration of spiritual power, he fled in fear of temporal power before the threats of Jezebel the queen. It was not until he stood on the mount before the Lord that he learned the essence of his error. "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."¹ God, the omnipotent, was not to be found in material displays of force, but in the gentle, firm Word of Truth. Elijah listened, and then he went forward, strengthened by this message, and understanding absolute obedience to God as the source of his safety.

Meekness is might—a power that transcends and overcomes all sense of reliance on human strength. Those who seek dominion and power in the world may be blind to this fact, but to those who have proved it, even in a small degree, it becomes increasingly evident. To be effective, meekness must be properly founded on the basis of the allness of God and the truth of man as His perfect idea. Remember, the "still small voice" is of God; it is not the deprecating, self-criticizing human thought. It is an expression of His infinite wisdom, continually glorifying His existence.

Meekness accompanies our complete trust in God. Recognizing the impossibility that God, good, could create any idea less valuable or gifted than another, we can have confidence in the unique good we individually express. Also, knowing that perfect Love governs every circumstance in our lives, we can trust God's provision of opportunity for our full spiritual development. We will recognize that to be fulfilled we have no need to struggle to obtain world position, power, or approval.

The human abilities that often seem insignificant to mankind express God as their true source of strength and power. Those who are unselfed and meek need to be awake in order to protect themselves from the suggestions that they lack purpose or effectiveness.

Such notions would keep them from recognizing the spiritual expression of Love as their true strength. Instead, let us realize, as stated by Mrs. Eddy, "Meekness and charity have divine authority."²

We can refuse to be ashamed of, or to feel trapped by, serving in roles that may not fulfill our greatest dreams—whether these be in our work, our church, or in personal relationships. Christ Jesus stressed the importance of our becoming like little children—innocent, open, expectant, joyful, willing to serve as we are called. At the Last Supper after he had washed his disciples' feet, Jesus stated simply: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."³

What greater example can we have than this of the need to meekly serve our brethren? Whether we are in the most humble position or the most exalted, we can serve our fellowmen as Jesus did with the deepest love, patience, spiritual understanding, and unselfishness. Our reward is the awareness that we can always serve God as His expression, fully encompassed by Love, wisdom, Life, deep joy, and eternal beauty. There is no position the world can offer that can satisfy so completely.

Without meekness, or true humility, the vision on the mount—our clear perception of God—will be clouded and lost. We must take special care that after we have gained a clear understanding and demonstration of the omnipotence of God we are not deceived into believing there is any reality or power in or of matter. If we cling to a mortal sense of good, of Life, we are prevented from apprehending the Divine. As Mrs. Eddy puts it, "Only he who learns through meekness and love the falsity of supposititious life and intelligence in matter, can triumph over their ultimatum, sin, suffering, and death."⁴

Meekly loving and serving God and our fellowman, we triumph over the material forces that claim to govern the world. Our strength is in proportion to our humble and complete trust in God. All true might is the evidence of God, the ultimate power, destroying belief in error, sin, disease, and death through Christ.

¹ I Kings 19:11, 12; ² *Science and Health*, p. 270; ³ John 13:13-15; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 161.

I WOULD TELL IT

I sought
the wit to tell them all,
to tell them so we
leap, and stand
on sounder ground
than
speculation
plodding ratiocination
misting imagination.

Yet wit
is not the way
that Spirit wings our mind
with insights
upsurges
breakthroughs
to what's real.

We're won
by Spirit's holy
healing touches,
by ego-melting
self-surrender
opening to learn
how Spirit
clutches,
holds, all
as All.

GEOFFREY J. BARRATT

Cut Loose from Lack

ARTHUR HAMPTON CRAWFORD

The man God knows—His infinite idea—is free from mortal limitations and partakes of God's abundance—all the resources of the divine economy. Neither God nor man, the manifestation of God's allness, is subject to a law of finity or delay.

One of the great lies about man is that he is mortal, and is locked into a system of living determined by material conditions—by lack, high prices, or waning confidence.

Releasing our reliance on deceptive matter, whose nature contradicts Spirit, God, we can discern our spiritual wealth. In the measure that we trust only God's inexhaustible provision of ideas, which is true substance, we are freed from the illusion that matter is the source and substance of our own and the world's supply. Supply is the outcome of seeing the unceasing good that God provides.

Men are freed from lack as they recognize the spiritual nature of true being and cut loose from illusion. Christian Science shows that material views are illusions, decoys that distract our attention from the real and spiritual, from all that God, Mind, gives—His spiritual ideas. In her *Miscellaneous Writings* Mrs. Eddy explains, "God gives you His spiritual ideas, and in turn, they give you daily supplies."¹

When Christ Jesus supplied the need of the multitude in the wilderness, he turned first to his Father, God, divine Mind, in prayer. In perfect trust he shared what he had at hand with others, who thereby glimpsed a richer view of life and also gained the outward, temporal proof of God's affluent giving.

Only the truth of God's, Spirit's, impartial love and provision really delivers, and it does so by helping us let go our grip on the belief in the reality of matter. When we read in the Bible that

Jesus declared "Ye shall know the truth, and the truth shall make you free,"² do we ask, Free from what, for what? Mrs. Eddy writes in *Science and Health*, "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true."³

This shedding, purifying process operates as we realize that the Christ, Truth, is ever with us. What makes us clutch at wasting, capricious matter as our source of supply? Perhaps it is fear or ignorance, the blind belief that nothing better is available. Maybe we do not know how to reach out for the spiritual real. But we can always find that reality through prayer.

As our thought becomes immersed in purifying prayer, the Adam sense of man begins to yield to the Christ, to the perfect, spiritual man and his relation to God. Then man is seen not as a greedy absorber competing for and consuming limited good, but as the reflection of divine affluence, unceasingly supplied with indestructible ideas.

In scientific Christian prayer one beholds only the real man in God's image, not the Adam man who seems to inhabit a material earth, deplete its riches, frustrate intelligent distribution, and be always in want. We see the true man as the idea of Mind, God. This is the way God Himself knows him. No divine idea can be dispossessed, victimized, or even threatened by another power, because God is all-power. Nor can God's goodness or substance be withheld, devalued, inflated, or depressed as a result of fear, greed, or any adversity.

God's spiritual ideas, infinite in number and instantly available, preclude beliefs of unevenly spread wealth and limited fixed incomes. Our work is to unclasp our hold on false, material trusts, and prayerfully keep uncluttered our ability to grasp the abundant resources of Soul.

Man receives what Mind imparts. Matter is not involved in the supply of good either as a cause or a vehicle for such provision. Spiritual substance is the basis of all the good evidenced in what we call inherited qualities, in global aid agreements, and in trading partnerships. The supply of real substance is governed by the

reliable law of divine Principle, Love. This government holds effective dominion over individuals and nations.

Love never fails. Man cannot range outside Love's government. Turning our thought to divine Love, Spirit, we spring the lock that claims to chain us to the limits of matter. Our thought is then released through the true sense of divine abundance, and we find the freedom of our unity with God. We prove a measure of Mind's affluent supply for ourselves and for our world.

Mrs. Eddy says, "When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious."⁴

¹ *Mis.*, p. 307; ² John 8:32; ³ *Science and Health*, p. 428; ⁴ *ibid.*, p. 214.

Unchanging, infinite, always available

Love Is for Everyone

FRANCES L. GREIG

The only love we can really depend on is divine Love. Most people are looking, however, for personal, human love, because this is the only love they know. But even if one has this love showered on him by friends and relatives, a personal sense of love can be undependable. It can fluctuate.

In Christian Science, Love is one of the synonyms for God, as is Principle. In the Bible we are assured that "God is love."¹ The Love which is God is unchanging, infinite, always available. It is divine Principle.

When we say that God is Love, what do we really mean? In the twenty-third Psalm God is likened to a shepherd tenderly caring for his flock, guiding, protecting, feeding, and preserving it. As we gain this sense of God's love for us and the understanding that Love is Principle, therefore unchanging and ever present, we come to

realize more our inseparable unity with Love and see that as the likeness of Love we must express it—that our reason for being is to be a witness to Love.

As this dawns in our consciousness we stop, at least in some degree, looking for persons to love us, and instead try to express more love in our relationships with others, even if it isn't always returned. When we have love in our own hearts, we can never feel lonely or unloved, because we are conscious of the presence of divine Love, which is unchanging good. Many people may love us, but unless we feel love ourselves, we cannot gain lasting satisfaction.

"Would existence without personal friends be to you a blank?" Mrs. Eddy asks. "Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth."²

To understand this may seem difficult. But when one is learning this lesson, if he turns to God for comfort he begins to feel a sense of completeness. He sees that God is the source of all good and that man is the expression of all the good that is God. Because he is God's reflection, man has all of infinite good. It is not a personal possession limited to only a few.

Christ Jesus commanded that "ye love one another."³ To be obedient to this command we need to see everyone as embraced in divine Love. We need to express compassion, unselfishness, forgiveness, and see each individual as God made him—perfect, spiritual, complete, loving. If we see destructive criticism, disease, loneliness, or war, we can know it has no identity or mind, and that right where it seems to be is God's perfect man, radiating love. We can reverse the material picture, see it as the counterfeit of true being, and in its place affirm the spiritual reality of health and harmony, with every idea of God united in love, in the brotherhood of man.

We can practice looking for the good in everyone and everything. "Let the perfect model be present in your thoughts instead of its demoralized opposite,"⁴ Mrs. Eddy instructs us. The more we do this, the more spiritual our consciousness will become, until we reach that desired point when we are conscious only of good.

This is expressing true love, expressing our real being as the very outcome of Love. And in doing so we are helping the world perceive that Love is omnipresent, leading it to see that all can feel Love's presence and care as they express Love. We will help prove that, as Mrs. Eddy says, "true prayer is not asking God for love; it is learning to love, and to include all mankind in one affection."⁵

¹ I John 4:8; ² *Science and Health*, p. 266; ³ John 15:17; ⁴ *Science and Health*, p. 407; ⁵ *No and Yes*, p. 39.

AS I WRAP YOUR GIFT

Knowing you like to read,
I give you book
to open books,
words to unlock Word
of living Truth.

"Key"
to throw wide the door
even while running.
To get to know Him
and you.

Discovery of yours
your very own.
So too must be this book.

Learn to appreciate this friend, this comforter,
down from the shelf,
well worn and recognized.

JANE MARJORIE RENNER

The One and Only Attraction

MARGRIT DANIOFF

What attracts us most? Is it the dazzling display in the world's shopwindows? Or the persuasive pull of adventure? Or the thirst for personal recognition? Christian Science points out the sure way to fulfillment and peace. Mrs. Eddy writes, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."¹ Trusting God with our desires requires humility and an unshakable confidence in His unfailing direction, even in the face of what may seem overwhelming and insurmountable difficulties. There are no obstacles to divine Love.

Christian Science reveals that God, Spirit, divine Mind, the creative, divine Principle, is the center, circumference, and substance of all true being. All ideas of God unfold in the infinity and allness of Mind and center in Him. We respond to the irresistible attraction of Spirit as we rejoice in the allness of divine Love and reject as lawless the selfish claims of the mortal, or fleshly, mind. The Christ, the true idea of God, removes the veil of material sense and illumines our consciousness with the light of Truth, revealing the way of true attraction, the gravitation toward God, Spirit.

When we daily commune with Him in prayer, acknowledging Him as our source, the fountain of all being, we simultaneously perceive ourselves as His expression, or, as Christ Jesus taught, as children of our heavenly Father. We thus identify ourselves with the Christ, the spiritual selfhood of man as the reflection of God. The Christ, Truth, begins to purify our thought and character, and we become receptive of the guidance of divine Mind.

I have experienced quick healings of physical difficulties more than once when I have humbly prayed, "Father, show me what I need to learn." In this way I have learned to overcome the nega-

tive attraction of mortal currents of thought such as hate, anger, pride, self-condemnation, self-pity, and to replace them with loving thoughts that originate in divine Mind.

This is a gradual awakening from the dream of an existence separate from God. If we seem to take a retrograde step or forget our true, spiritual identity in the workaday world, we need not become discouraged, for we can be certain that the Christ, our true sonship with God, is untouched by any discords. When we realize that we are inseparable from our source, God, divine Spirit, we can be sure the Christ is at work in us, and we can listen more humbly to the Father's voice and follow obediently the command of His directing.

When we elevate the Christ in our thinking, it becomes an irresistible attraction in our relationships with our fellowmen, for the Christ heals, saves, comforts, unites. It enables us to perceive with spiritual insight the true man, who, being the reflection of God, expresses all true qualities. Paul summarized the way to live this truth when he wrote to the Colossians: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."²

Mrs. Eddy writes, "Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear."³ And also: "Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity."⁴

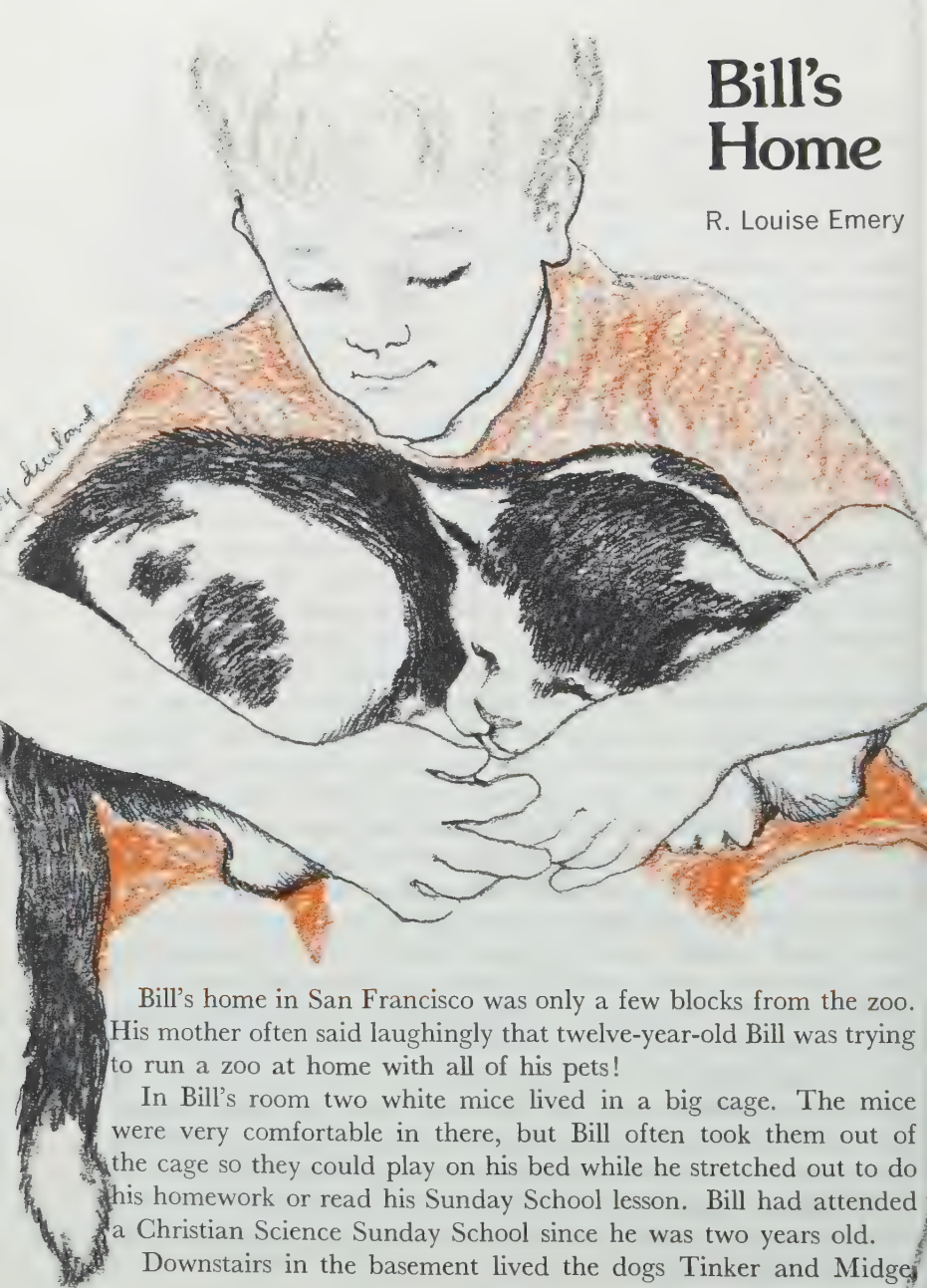
When we thus seek first the kingdom of God, our needs are met. As we fully trust God with our desires, we very quickly perceive that our greatest need is to spiritualize our thinking and express Christlike qualities. Thus we gravitate more and more toward the Father and recognize through the Christ that everyone will one day discover the one true attraction—the eternal attraction—of God, infinite Spirit, divine Love.

¹ *Science and Health*, p. 1; ² Col. 3:12-14; ³ *Science and Health*, p. 430;

⁴ *Miscellaneous Writings*, p. 155.

Bill's Home

R. Louise Emery



Bill's home in San Francisco was only a few blocks from the zoo. His mother often said laughingly that twelve-year-old Bill was trying to run a zoo at home with all of his pets!

In Bill's room two white mice lived in a big cage. The mice were very comfortable in there, but Bill often took them out of the cage so they could play on his bed while he stretched out to do his homework or read his Sunday School lesson. Bill had attended a Christian Science Sunday School since he was two years old.

Downstairs in the basement lived the dogs Tinker and Midge.

with Fat Cat, the big black-and-white tom. There was also Piglet, the guinea pig, who roamed the fenced-in backyard, scampering under the rosebushes, squealing whenever Midge or Tinker teased him.

There was a hard-and-fast rule in Bill's home that the door to his room and the door leading to the basement must always be securely closed to keep the dogs and Fat Cat in their own quarters away from his mice.

One afternoon when Bill came home from school, his mother was out. To his horror he found the door to the mouse cage was open and there were no mice inside. But there was Fat Cat curled up right on the bed, fast asleep!

Bill cried out, and Fat Cat opened his eyes and stretched lazily. Then Bill started a frantic search of the room—he looked behind the dresser, and poked quickly in the wastebasket and in his closet. There was no sign of a mouse, but Fat Cat was happy and purring. To Bill he looked just like a cat who had enjoyed a fine mouse dinner.

He was heartbroken. Suddenly he hated Fat Cat. Fat Cat was going to get a good beating. But when Bill tried to hit him, he just couldn't do it. He loved Fat Cat, too, just as he had loved his mice.

He remembered that Mary Baker Eddy had written in her book *Science and Health*, "If mortal mind knew how to be better, it would be better."¹

Bill sobbed as he sat down with Fat Cat on his lap. He wanted to express the kind of forgiveness Christ Jesus taught. Fat Cat didn't know any better, he thought, and tears ran down his cheeks. He was very angry at that person who had closed the wrong doors, so that Fat Cat was shut right in the room with the mice. Bill wondered a bit how the cat could have opened the cage door, but he was crying too hard to think much about that.

Whenever Bill was in trouble, he turned to God to help him. Now, even though he couldn't see very well through the tears, he opened his *Science and Health* and read. He wasn't sure afterward just where the book had opened, but God's love was on every page. Mrs. Eddy had throughout given stirring reminders of God's care

and protection. Even though it seemed too late for his little pets, Bill felt comforted just thinking about God's love.

He remembered a picture he had seen in the nursery at church of a little child leading a procession of animals—sheep, wolves, lions, cattle—all loving the child and each other. It was a picture of what the Bible says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."²

He began to see clearly that the spiritual universe of God's creating, which reflects only love and peace, is all there is. He realized that even the smallest creature of God is a spiritual idea that can never be destroyed in spite of what the material senses—our eyes and ears—tell us. And there is never a spiritual reason to attribute to an animal the instinct of a killer.

Bill closed his *Science and Health*, healed of his sorrow.

Suddenly there was a rustling in the wastepaper basket, and up popped two tiny pink ears and two bright pink eyes. While Bill stared in astonishment, up popped two more pink ears and eyes!

All the time Bill had been crying, the little mice had been safely napping in the wastepaper basket! Fat Cat himself had only wanted a soft bed to sleep on. He hadn't done anything wrong.

Then Bill gave Fat Cat a treat and put him outside. He let the mice have a good romp on his bed before he returned them to their own comfortable quarters.

"That should teach us all a good lesson," Bill's mom said after he told her about his experience. "The Bible says, 'Judge not according to the appearance, but judge righteous judgment.'³ Lots of times mortal mind will show us an unhappy picture and try to make us believe it is true."

"Hey!" Bill said. "I'll bet I can prove that at school, too. There's this kid who's always going around making trouble . . ." Well, you guessed it! The understanding of spiritual truth healed that too.

¹ *Science and Health*, p. 186; ² Isa. 11:6, 9; ³ John 7:24.



Editorials



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PETER J. HENNIKER-HEATON
Associate Editor

ALFRED F. SCHNEIDER
Associate Editor of the Herald

The Letter's Part in Healing

In the healing practice of Christian Science the power of God Himself, the power of divine Truth and Love, is what makes prayer effective. As our words, spoken or unspoken, express the spirit of Truth and our attitudes express the spirit of the divine Principle, Love, our prayer is answered by healing.

Separated from this spirit, the words, or letter, of Christianity and Christian Science, however fluent, lack power. They may actually lead into hypocrisy and self-delusion. But even a little of the spirit without much of the letter can effect good. Some Bible figures who lived long before Christ Jesus, and still longer before the revelations of the Christ Science, possessed keen spiritual insight. This made them towering moral and spiritual leaders; a number of them also performed works of great spiritual power, including healing at many levels.

A casual or selective reading of these Bible facts has sometimes led people to think the letter unimportant. They are mistaken. Jesus said of the law that not one jot or tittle of it—we might say today not one dotting of an *i* or crossing of a *t*—should go unfulfilled; he came to fulfill the law, not to destroy it.

The United States of America aims at having a government of law rather than of men. Historically, to ensure justice great respect has been given in its courts to the letter of the law, even down to the smallest technicalities; and this effort has been continued through the years. It was in this atmosphere that the Science of Christ was discovered and its healing method first practiced. Mary Baker Eddy, who made the discovery, explains the relation of its spirit and letter:

"Whosoever learns the letter of Christian Science but possesses not its spirit, is unable to demonstrate this Science; or whosoever hath the spirit without the letter, is held back by reason of the lack of understanding. Both the spirit and the letter are requisite."¹

Mrs. Eddy strictly obeyed the law of the land and insisted Christian Scientists should do likewise. God's law, too, received her profound reverence. She made the Ten Commandments together with the recorded words and works of Jesus the measure of the correctness of her own teachings. In Christian Science practice spirit and letter work in unity. Each supports the other.

People seeking to be healed in Christian Science have sometimes found their health when they worked and prayed to express more of the spirit, more Christly qualities and perception. But it is also on record that others have found health when they made a deeper and more persistent study of the letter of God's healing law. This study led to rekindling of their inspiration and to physical restoration.

There has been no more profound student of the Christian Science textbook, *Science and Health with Key to the Scriptures*, both of its spirit and letter, than Mrs. Eddy herself was. She completed the first edition nine years after that first glimpse of total spiritual reality from which she dates her discovery of Christian Science. For the remaining thirty-five years of her earthly experience she devoted herself to clarifying its statement. She asked various helpers to point out statements in the writing which might be misconstrued—but she herself made the decisions. No matter was too small for her attention. The book's wording had to be clarified, but its message must be kept absolutely pure. No element of the revelation was to be diluted or lost.

The Word of God is with power. It achieves its purposes. As the sword of the Spirit, it cuts cleanly through selfish and fossilized vested interest or the entanglements of outworn tradition. Written sentences, ink marks on paper, are not in themselves the Word of God; but they can be the human vehicle through which the Word is perceived. So our understanding of the letter should never be perfunctory or dead; it must be thorough and alive. Then, as needed, the right human words will come to us to be spoken silently or audibly. Then the letter will be a living letter. And the spirit will shine clearly through it and do the healing work.

Purified humanhood rises toward that state of complete sinlessness where it no longer conceals, even in a degree, the spiritual and eternal but yields wholly to the divine. So through prayer and study our human sense of the letter of Christ, Truth, can be purified to the point where it no longer hides the spirit, even in a degree, but becomes a transparency for it.

In the book of Revelation we read, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."² In this vision the alpha and omega, the first and last letters of the Greek alphabet in which the New Testament as a whole was originally written, are seen as embracing the whole of the letter of God's law together with the power of its spirit. At this point of perfect scientific agreement, letter and spirit work together to heal and save and bless.

As Mrs. Eddy writes, "Your highest inspiration is found nearest the divine Principle and nearest the scientific expression of Truth."³

PETER J. HENNIKER-HEATON

¹ *Miscellaneous Writings*, p. 195; ² Rev. 1:8; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 248.

Healing Through Childlike Trust

"One day I came home from Grama and Grampa's house and I was not feeling well so I went to bed but before I went to bed I read the part of *Science and Health* where the prayer is and when I was done I was completely healed."

This appealing statement of the power to heal through reading *Science and Health* by Mrs. Eddy was sent to the *Sentinel* by a seven-year-old. The accompanying illustration done by her shows a smiling little girl sitting on the edge of her bed with an open book in her hand. Along with it, also, was a note from her mother, who is not a Christian Scientist, verifying the healing and adding the comment, "She has been attending the Christian Science Sunday School for two years and we're grateful for her growing trust in God."

A child's simple trust in God is a precious spiritual quality that many adults yearn to cultivate. Even little ones too young to read have had healings similar to the one related above by turning to *Science and Health*. They have located and repeated a favorite passage—perhaps, as in this case, the Lord's Prayer and its spiritual interpretation, as given on pages 16 and 17—and have been quickly healed. Of course, this section is easily distinguishable even to the very young because of the way the lines are set out on the page, and because children usually learn this prayer first in Sunday School, they are easily able to "read" the words:

"Our Father which art in heaven,
Our Father-Mother God, all-harmonious,
 Hallowed be Thy name.
Adorable One."

How much do these little children understand of the prayer? Who knows? What it means to them is probably impossible to explain in words. But the spiritual response to Truth it awakens does not need to be explained. The youngsters trust the power of their loving Father and find comfort and strength in turning to God in prayer. This spiritual enlightenment brings physical healing and illustrates the simplicity of the curative action of the qualities of divine Spirit as they displace fear and discord in human thought.

Bodily discord and pain, as well as shortcomings of character and disposition, mental and moral illness, are symptoms of a condition of mortal thought that denies the all-power and all-presence of God, good. They show that in some way this thought needs to be enlightened by Truth.

Christ Jesus taught that God is the one Parent of all. And God is infinite good, divine Life and Love. He made man in His image, spiritually perfect in every aspect of being and substance. So since, as the Bible says, "whatsoever God doeth, it shall be for ever,"¹ the real man never can be sick. He never is. And the belief that he is dissolves into nothing when the actual fact of eternally harmonious being enters into thought and is held there. Mrs. Eddy explains: "Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought

lets in the light, and brings the divine Mind, Life not death, into your consciousness.”²

It often seems easier for young children than for adults to have simple trust in the divine fact of God’s, good’s, allness and the consequent unreality of evil, discord, disease, and pain. They have not been so educated by mortal belief as have their elders to accept the evidence of physical sense and the theories promoted by natural science, philosophy, physiology, and medicine.

But there are times, particularly when there apparently exists no human way out of an acute and dangerous situation, when an adult is as willing as any child to abandon mortal theories and to turn wholeheartedly to the truths of spiritual being revealed in the Bible. He may allow the fact of God’s allness and the consequent nothingness of evil to flood consciousness. With wonder and joy he may catch a glimpse of the divine fact that the vast and glorious kingdom of heaven *actually is at hand*. So clear is the vision, he cannot deny it. Then the suggestion of evil, obliterated from thought, can no longer even seem to appear in human form. The healing, which always begins with mental enlightenment and purification, is completed with the instant disappearance of the outward manifestation of discord or disease.

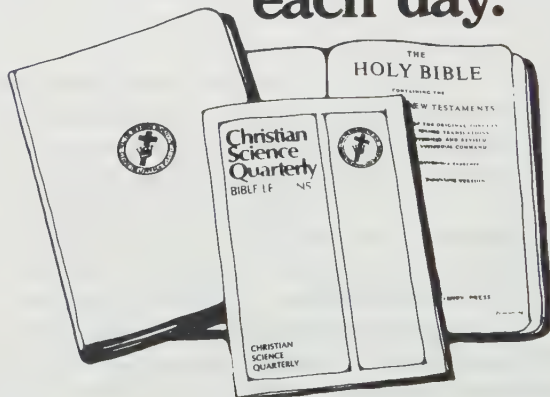
If trust seems lacking, healing such as the little child experienced so quickly when she turned to God is still possible. It can come through prayerful effort to gain understanding of Truth. If it does not come quite so spontaneously, there is no need to despair, or feel oneself a failure, or think God has failed. Mrs. Eddy writes, “A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing.”³ She advocates for everyone not only occasional study of the Bible and *Science and Health* and intermittent prayer but daily effort to grasp the scientific facts of God’s universe and man and to comprehend the modes of false, mortal belief that claim to produce evil, disease, and death.

Well-grounded understanding of the Science of Mind-healing gained through such dedicated effort increases our trust in truth and ensures results.

NAOMI PRICE

¹ Eccl. 3:14; ² *Science and Health*, p. 407; ³ *ibid.*, p. 449.

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One Norway Street, Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

After three surgical operations and steady reliance on material methods in solving problems, I found myself married to a new and devout student of Christian Science. My wife was being healed of curvature of the spine and other long-standing ailments through the diligent study of *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

This was to me indeed a new approach to meeting the affairs of life. She was faithfully and successfully following the rule, "Only through radical reliance on Truth can scientific healing power be realized" (*Science and Health*, p. 167).

As I observed her physical healings and her advancement in the study and practical application of Christian Science in our family affairs, I became interested. It was about ten years, however, before I felt I could honestly apply for church membership with confidence that I could depend fully on Christian Science. During that time I had been healed of smoking. Along with the benefits and sustaining influence of church membership, I have also had primary class instruction.

Over the past thirty years I have had healings of many kinds of difficulties. My finances have improved; traits of character are more in keeping with Christ Jesus' teaching; family relations are better. Our three children were born under Christian Science care. I personally have had numerous physical healings, including two unrelated hernias, two broken arms, and various other difficulties that tempted me to yield to incapacity.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

However, one particular healing comes to mind. Over several years, at intervals, I battled distressing attacks that came on suddenly with accompanying chills and fever and swelling in one leg. Despite prayerful treatment by a Christian Science practitioner, each succeeding attack seemed to be more real than the previous.

I awakened one morning at about two o'clock and all the symptoms suddenly appeared. I called my wife for help but was not able to think clearly for myself. She quickly asked for the support of a practitioner. After some time, as my thought clarified, these words came to me (I John 3:2, 3): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I clung to these words all through the balance of the night and finally recognized that they were portions of the readings at our Sunday church services. The victory was soon at hand. There were two subsequent mild attacks, which were quickly met when seen as temptations to believe that the previous experiences had been real.

I am truly grateful for this Comforter, divine Science, promised by Christ Jesus, the master Christian, and revealed by God to Mrs. Eddy.

RALPH E. SPERRY
Los Angeles, California



I was tired, frustrated, and the deadline was approaching. I had been working on a thesis for eight months, but I could not write a coherent paper. There was little organization, less logic, and no grammatical consistency in the drafts I had written.

I turned, as I have increasingly learned to do, to Christian Science. In this case, I picked up *Retrospection and Introspection* by Mrs. Eddy and let it fall open to page 93: "The ideal of God is no longer impersonated as a waif or wanderer; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle. The best spiritual type of Christly method for uplifting human thought and imparting divine Truth,

is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action."

I had to laugh. Here in simple, straightforward terms was the truth about all the claims of error against the completion of the thesis.

Gratefully I reviewed the steps that had evolved thus far. The thesis topic had come effortlessly as a result of prayer. It was a topic that interested me, fitted my need, and provided me with challenge. The paper work required for approval of the topic had been swiftly and well done.

A major portion of the thesis had involved testing a contention by teaching a class of graduate students. Lesson plans were prepared for each of the four groups of students. The unorthodox class organization had to be approved. Reading lists had to be compiled and books ordered. As each deadline approached, the material was ready. Decisions were made with assurance.

Other than in Sunday School, I had never taught a class but I found myself leading discussions and helping others to discover and to develop ideas. As I recognized one Mind controlling every member of the class including myself, the goals of the course were met. There were mistakes made, but they were used as learning experiences for both the students and their instructor. And the mistakes helped all to progress together.

I found myself striving to obey Paul's command (II Tim. 2:15), "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." My understanding of this passage included the thought of completeness. I was studying to show to myself I was already approved and complete to God, and that as a result of my completeness in Him, I could proceed confidently while I listened for and followed God's guidance.

I had originally requested and had been told that I would have one month after the end of the course in which to write the thesis. I was now informed that this time was cut by ten days. This meant I had only two weeks in which to complete it. My adviser had gone out of town the day before and would return just five days before the deadline. I recognized that God was my only real adviser, and I proceeded to write confidently, explicitly, and rapidly. I wrote late into the night and arose early the next morning to

continue. The ideas flowed smoothly until the thesis drew to a natural conclusion.

The final draft was completed the afternoon before the adviser was to return from his trip. I carried the draft to his office thinking to leave it for him, but he had returned a day early. He read the manuscript that evening, made a few corrections, and returned it to me. The final document was submitted two days before the deadline.

I had witnessed the appearing of a right human idea and its growth to maturity. The experience of writing a thesis will be treasured for its practical demonstration of Christian Science. Every challenge to the validity of the spiritual inspiration which provided the topic melted away as Christian Science was faithfully, consistently, and humbly applied throughout the entire experience.

PAUL P. GUTELIUS
Newport, Rhode Island



I have enjoyed the blessings of Christian Science all of my life. It is with sincere gratitude that I testify here to a remarkable healing I had as a child, a pupil in a Christian Science Sunday School.

One summer I suffered severe burns, the aftermath of playing with so-called harmless fireworks. After smothering the flames that had enveloped me, my mother immediately called a Christian Science practitioner and requested treatment. (Later Mother was to spend many rewarding years in the public practice herself.) That first night she sat by my bed and prayed and sang hymns until daylight. All pain left during the first hour of treatment.

In the following two months, while the healing was being completed, I was as happy as any little girl. I was certain that God was caring for me—that Truth was healing me. Today it seems wonderful I was never afraid. The healing was complete in every way, without a scar.

It is always a delight to see the joy and trust of the child thought. Mrs. Eddy frequently addressed her students as “children.” In *Miscellaneous Writings* she reminds us (p. 110), “Beloved children,

the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives.”

I am also grateful for physical healings in my adult life. Once, after severe pain in my back had persisted for two days and nights, I telephoned a practitioner for treatment. I remember that shortly after our conversation I read a Christian Science lecture that had appeared in *The Christian Science Monitor* that week. Using thoughts from the lecture, and with the practitioner's strong support, I found myself voicing powerful truths. I declared my identity was not in a material body, I had no history nor even any life in matter. Instead, I saw clearly during this time that I was a spiritual, perfect, divine idea. The pain soon began to dissipate, and it completely disappeared in another day. I was healed. There have also been needed healings of bursitis, influenza, a badly sprained foot, and other unnamed difficulties.

The healing of bursitis was interesting. The prayerful work and study spanned about a month, but I progressed during this rather severe trial. I learned the importance of earnestly striving to maintain, through correct spiritual thinking, harmonious and uncomplicated relationships.

I love Christian Science. I treasure my membership in The Mother Church. I am sincerely grateful for class instruction and for years of instructive branch church activities. I feel humble when I think of the effective prayer and healing work of practitioners all around the world. I pray to be useful to the Cause of Christian Science.

(Mrs.) MARTHA M. SKIPPER
Pensacola, Florida



When I was two years old, I became ill while our family was on a trip. My parents called a physician. He diagnosed the problem as double pneumonia.

The condition did not improve with medical attention, and the friend at whose home we were staying asked Mother and Dad if they would consider treatment through prayer. Receiving their

consent our hostess sat down with her Bible, and *Science and Health* by Mrs. Eddy, for specific study, affirming my perfection as a child of God. Soon I was resting. So strong was her faith and so receptive were my parents that within forty-eight hours I was out of bed and happily playing—well!

This friend later became a Christian Science practitioner, helping uncounted people to realize God's healing presence.

Since that initial contact I have had many other proofs that God gives us only good, and that nothing else possesses real power. Physical disorders were healed through complete reliance upon Christian Science treatment, including influenza, carbuncles on both knees, and what had been for months a frequently recurring skin rash.

At one time, while I was trying to reach a high place, I fell from a stepladder, hitting the top of my head on a concrete patio. Immediately I thought of God's control—that I could never even for an instant have been separated from His harmony. A throbbing pain ceased. Soon all physical evidence of the accident vanished.

Besides protecting my physical well-being, Christian Science has benefited me in numerous ways. I recently retired after thirty-three years with a large corporation. In my work, when I put self-centeredness aside and relied on God-given qualities, such as integrity, fairness, and loyalty, business problems were resolved to bless all concerned. Throughout military service and my industrial career the spiritual truths learned in daily study of the Bible Lessons in the *Christian Science Quarterly* have been a thoroughly practical help.

Crediting God, the one divine Mind, as the source of all intelligence and turning to Him for guidance have brought me spiritual inspiration, revealing progressive footsteps to take in meeting complex challenges both in my job and elsewhere. On first waking in the morning, I often think of the verse (Ps. 118:24), "This is the day which the Lord hath made; we will rejoice and be glad in it." Starting the morning with the positive expectation of seeing God's goodness in action has done much to help me express accuracy and thoroughness and to maintain amicable relationships with associates.

Mrs. Eddy writes (*Science and Health*, p. 128): "A knowledge of the Science of being develops the latent abilities and possibilities of

man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity."

Among my most cherished blessings are the training from my parents, marriage to a dedicated Christian Scientist, and class instruction. Branch church assignments have been a pleasure, affording growth in spiritual understanding.

I am profoundly grateful for the religion Mrs. Eddy discovered and founded. The depth of her compassion for all mankind is shown in the clarity of her writings.

HAROLD F. BENNETT
Sweetser, Indiana



Though I learned of Christian Science when I was fifteen and enjoyed Sunday School attendance, I did not seriously study Christian Science until after my second marriage. It was then I joined The Mother Church and a branch Church of Christ, Scientist.

When I was with child and was examined by a doctor, it was found that I had a tumor, which two physicians said must be removed immediately. They said that I must accept the fact that I would lose the child; but if I did not submit to an operation, I would greatly endanger my own life as well. They gave no hope that I could have the child. With this verdict I first said I would have the operation. However, at home I talked with my husband and we agreed I should call a Christian Science practitioner. This I did, and the doctor was dismissed. I had no operation.

The whole time I was waiting for the arrival of the baby I spent in studying Christian Science with the help of the practitioner. Delivery of a son took place in a hospital and was normal in every way. Both the child and I were in good health. There was no longer a tumor. I had been healed in Christian Science. I thank God for this experience and for the strength to stand with Principle. Mrs. Eddy states in *Science and Health* (p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their

reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

I was from an early age subject to chronic headaches. I can remember on several occasions going to a Wednesday testimony meeting in a branch church with a headache and being healed while in church, coming away free. I have been free of headaches now for several years. Also I suffered severely from hemorrhoids. Last year I asked for treatment by a Christian Science practitioner. This condition has been healed.

During the past few years my husband has been unable to work and I work only part time. We have been beautifully sustained. Truly I have felt the power indicated in these words of Mrs. Eddy's (*ibid.*, p. 494): "Divine Love always has met and always will meet every human need."

For class instruction and for the annual association meeting I am unceasingly grateful. Every day I thank our Father-Mother God for all His goodness.

(Mrs.) VIRGINIA GLASURE
Columbus, Georgia



How grateful I am for an increasing understanding of God's protection and love for all mankind.

Two years ago, while I was driving on the freeway, my car was hit in the rear by another car traveling at a high rate of speed. I declared, "God's child can't be hurt," and when the highway patrolman arrived and asked if I were hurt, I answered, "No, I am not hurt."

When I arrived home, I was in great pain and shock and immediately telephoned a Christian Science practitioner for help. But I was unable to reach the practitioner, so I sat down with my copy of *Science and Health* by Mrs. Eddy and read (p. 181): "Before deciding that the body, matter, is disordered, one should ask, 'Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?'" I laughed out loud. Why, of course, I thought, "Who do you think you are, trying to tell me that God is not supreme?" All sense of shock immediately

disappeared. I continued to study to lift my thought above the mortal picture of suffering. Later, I reached the practitioner by phone, and her firm declarations of truth and assurance of God's presence and power enabled me to sleep comfortably that night. The accident took place on Friday afternoon, and I was at work on Monday morning. All pain and stiffness were gone, and I was completely healed.

I am a teacher of educable mentally retarded children in a public school. At the beginning of the last school year there were many disturbing emotional problems, and I spent much time each evening in prayer and study with the Bible and Mrs. Eddy's writings. I also got up early each morning for study of the weekly Lesson-Sermon in the *Christian Science Quarterly*. But it was apparent that more work needed to be done to bring about a harmonious atmosphere in the classroom. I always got to work early each morning to prepare for the day's activities, but I decided to first sit at my desk and work prayerfully for the class and for myself for about half an hour. I knew that God gives each one the ability to know Him, and I knew that each one of us responds to the truth. The classroom gradually became more quiet and harmonious.

Near the close of the semester it became apparent to me that one girl in the class no longer needed special help and should be retested for placement in a regular class. After testing her the school psychologist was amazed and told me that the girl had jumped two grade points and was no longer on a low achievement level. She was placed in a regular class with her age-group.

At the end of the year several teachers remarked on the improvement in behavior of the members of our class. It was truly a glorious experience to see how "all things work together for good to them that love God" (Rom. 8:28).

I am grateful to God for many demonstrations of the healing power of the Christ, Truth, for the steadfast wise help of the practitioner, and for my mother, whose constant reliance on Christian Science through many years has been an inspiration to me.

(Mrs.) MAURICIA BARTLETT
Los Alamitos, California

Words of Current Interest

Related to the Lesson-Sermon
for May 23, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Soul and Body

**Know ye not that they which run
in a race run all, but one receiveth
the prize? So run, that ye may
obtain (I Cor. 9:24)**

C. K. Barrett comments: "... Paul does not mean that only one Christian, or one out of each group, or indeed any arbitrarily limited number, will achieve the prize appointed by God. The weight of his argument is directed simply against the notion that there is an automatic connection between running and winning. There is none. The Christian must not only start but continue in the right way; it is implied that he must put forth all his strength."

Every man that striveth for the

**mastery is temperate in all things
(I Cor. 9:25)**

"Every athlete exercises self-control in all things" is the translation given in the Revised Standard Version.

**I therefore so run, not as uncertainly
(I Cor. 9:26)**

Moffatt translates, "Well, I run without swerving."

**God speaketh once, yea twice, yet
man perceiveth it not (Job 33:14)**

This passage has been variously understood. The Revised Standard Version reads, "God speaks in one way, and in two, though man does not perceive it." And *The New English Bible*, "Once God has spoken he does not speak a second time to confirm it."

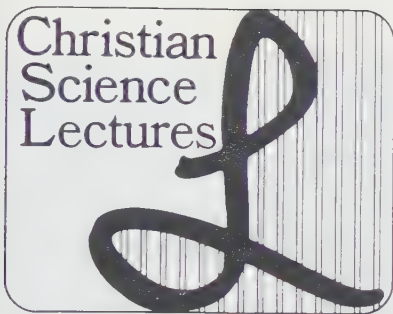
**Then shall thy light rise in obscurity,
and thy darkness be as the noonday
(Isa. 58:10)**

The New English Bible reads here, "Then your light will rise like dawn out of darkness and your dusk be like noonday."

**By thee I have run through a troop
(Ps. 18:29)**

This "troop" is evidently a band of fighting men. In *The Abingdon Bible Commentary* E. A. Leslie proposes, "With thee I can crush a marauding band."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CHESHIRE—Sandbach: Sandbach County Secondary School, Middlewich Rd., 7.30 p.m., Thurs., June 10. "The Power of God" (Rivas)

GREATER MANCHESTER—Wigan: St. Pauls United Reformed Church, Standishgate, 7.30 p.m., Fri., June 11. "The Power of God" (Rivas)

LONDON—London (Third): Church, 7 Curzon St., 7.30 p.m., Tues., June 8.‡ "Are You Looking in the Right Direction?" (Rivas)

UNITED STATES

(Week of May 23 to 29, and some earlier dates)

ARKANSAS—Cherokee Village: Cherokee Elem. School, Hwy. 175, 4 p.m., Sat., May 29. "Why Spiritual Healing?" (McClain)

Mountain Home: Nelson-Wilks Elem. School, N. College Ave., 4 p.m., Fri., May 28.‡ "The Spiritual Viewpoint" (Correll)

Springdale: Church, Bailey and Fraker Sts., 8 p.m., Tues., May 25.‡ "The Spiritual Viewpoint" (Correll)

CONNECTICUT—Manchester: Church, 447 N. Main St., 8 p.m., Mon., May 24.‡ "Deathless Life" (Curtis)

New Canaan: Church, 49 Park St., 8.30 p.m., Thurs., May 27.‡ "Liberation Through Christ" (Anwandter)

ILLINOIS—Macomb: Church, 119 N. Johnson St., 8 p.m., Tues., May 25.‡ "Are You Resourceful?" (Linnig)

Palatine: Church, 1 S. Rohlwing Rd., 8 p.m., Mon., May 24.‡ "Let There Be Light" (Williams)

Park Ridge: Church, 330 Touhy Ave., 3.30 p.m., Sun., May 23.‡ "Safe in God's Care" (Williams)

INDIANA—Chesterton: Church, 117 Lincoln Ave., 3 p.m., Sun., May 23.‡ "Christian Science: Its Healing Practice" (Kenyon)

IOWA—Cedar Rapids: Church, 1242 Second Ave., S.E., 8 p.m., Mon., May 24.‡ "Who Do You Think You Are?" (Livezey)

Clarinda: Church, 501 S. 16th St., 8 p.m., Tues., May 25. "Who Do You Think You Are?" (Livezey)

Davenport: Church, Kirkwood Blvd. and Grand Ave., 3 p.m., Sun., May 23.‡ "The Evidence: True or False?" (Tyc)

Keokuk: Holiday Inn, Fourth and Main Sts., 8 p.m., Thurs., May 27. "Where in the World Is God?" (McClain)

Muscatine: Church, 401 E. Sixth St., 8 p.m., Mon., May 24. "Where in the World Is God?" (McClain)

Webster City: Church, 1505 Lynx Ave., 3 p.m., Sun., May 23. "Why Spiritual Healing?" (McClain)

KANSAS—Chanute: Central Park Bldg., 105 S. Forest, 8 p.m., Thurs., May 27. "The Spiritual Viewpoint" (Correll)

Overland Park (joint lecture): Glenwood Manor Hotel, 9200 Metcalf, 8 p.m., Fri., May 14.‡ "Let My People Go" (White). Note change of hour.

Pittsburg: Besse Hotel, Town Rm., 125 E. Fourth St., 3 p.m., Sun., May 23. "The Spiritual Viewpoint" (Correll)

LOUISIANA—Hammond: First Guaranty Bank, 400 E. Thomas St., 7 p.m., Sat., May 29. "What Is Life?" (Heafer)

MAINE—Bangor: Ramada Inn, Odlin Rd., just off I-95, Hermon Exit, 8 p.m., Thurs., May 27.‡ "Time Enough" (Wavro)

Bath: Church, 57 North St., 3.30 p.m., Sat., May 29. "How Secure Are You?" (Wavro)

CHRISTIAN SCIENCE SENTINEL

MAINE (continued)

Belfast: Church, Old Searsport Ave., 8 p.m., Mon., May 24.‡ "How Secure Are You?" (Wavro)

Brunswick: Curtis Memorial Library, Pleasant St., 8 p.m., Thurs., May 27. "Ageless Youth" (Driver)

Houlton: Church, 2 High St., 7.30 p.m., Tues., May 25.‡ "The Way of Abundant Life" (Wavro)

Newcastle (First, Damariscotta-Newcastle): Second Congregational Church, Rte. 1, 8 p.m., Fri., May 28. "The Way of Abundant Life" (Wavro)

Sanford: Church, 33 School St., 8 p.m., Fri., May 28.‡ "Ageless Youth" (Driver)

MARYLAND—College Park (First, Hyattsville): U. of Maryland, Center for Adult Education, University Blvd. and Adelphi Rd., 3 p.m., Sun., May 23.‡ "What Are Our Values?" (Gladhorn)

MASSACHUSETTS—Belmont: Church, 199 Common St. See local notice for hour. Fri., May 21.‡ "Time Enough" (Wavro)

Holyoke: Church, 76 Lincoln St., 3.15 p.m., Sun., May 23.‡ "Deathless Life" (Curtis)

Marblehead: Old North Church, 41 Washington, 8 p.m., Thurs., May 13.‡ "Protection Where Lions Lurk" (Wood)

Rockland: Church, Franklin Ave., 8 p.m., Fri., May 28.‡ "Deathless Life" (Curtis)

Sharon: First Congregational Church, 29 N. Main St., 8 p.m., Thurs., May 27.‡ "Deathless Life" (Curtis)

Westfield: Church, 6 King St., 8.15 p.m., Tues., May 25.‡ "Deathless Life" (Curtis)

MICHIGAN—Detroit (Eighth): Church, 20011 Grand River Ave. and Evergreen Rd., 3 p.m., Sun., May 23.‡ "Protection Where Lions Lurk" (Wood)

Grand Rapids (First): Church, Lafayette, S.E. and Washington Sts., 8 p.m., Mon., May 24. "Christian Science: Its Healing Practice" (Kenyon)

Lansing (Second): Gardner Jr. High, 333 Dahlia Dr., 8 p.m., Tues., May 25.‡ "The Liberating Protests of Truth" (Kenyon)

Royal Oak (joint lecture): Kimball High School, 1500 Lexington, 8 p.m., Mon., May 24. "Protection Where Lions Lurk" (Wood)

MINNESOTA—Red Wing: Church, Bush and Seventh Sts., 3 p.m., Sun., May 23.‡ "Who Do You Think You Are?" (Livezey)

Stillwater: Church, 231 N. Third St., 8 p.m., Tues., May 25.‡ "The Evidence: True or False?" (Tyc)

MISSOURI—Concord Village: Church, 11035 Tesson Ferry Rd., St. Louis, 8 p.m., Fri., May 28.‡ "Why Spiritual Healing?" (McClain)

Creve Coeur: Church, 10939 Ladue Rd., 8 p.m., Mon., May 24.‡ "Let My People Go" (White)

Moberly: Church, 107 N. Fourth St., 8 p.m., Tues., May 25. "Why Spiritual Healing?" (McClain)

Nevada: Church, Main and Arch St., 8 p.m., Mon., May 24. "The Spiritual Viewpoint" (Correll)

Poplar Bluff: Church, 1504 N. 14th and Davis Sts., 8 p.m., Tues., May 25.‡ "Rise and Shine" (Pike)

Trenton: Church, 140 E. Seventh St., 8 p.m., Fri., May 28. "Who Do You Think You Are?" (Livezey)

Webster Groves: Church, 17 Selma Ave., 7.30 p.m., Sun., May 23.‡ "The Human and the Divine Economy" (White)

NEBRASKA—Central City: Church, 17th Ave. and 20th St., 8 p.m., Thurs., May 27. "Who Do You Think You Are?" (Livezey)

NEW JERSEY—Dumont: Church, 203 Washington Ave., 8.30 p.m., Fri., May 28.‡ "What Are Our Values?" (Gladhorn)

Flemington (First, Clinton): Little Theatre, Hunterdon Central High School, Rte. 31, 8.30 p.m., Thurs., May 27.‡ "Become What You Are!" (Rogers)

Hoboken: Church, 829 Bloomfield St., 3.30 p.m., Sat., May 29.‡ "Liberation Through Christ" (Anwandter)

North Bergen: Church, 911 82d St., 8.30 p.m., Tues., May 25. "What Are Our Values?" (Gladhorn)

CHRISTIAN SCIENCE LECTURES

NEW JERSEY (continued)

Somerville: Church, 123 E. Cliff St., 4 p.m., Sat., May 29.‡ "What Are Our Values?" (Gladhorn)

Teaneck: Church, Queen Anne Rd. and Rte. 4, 8.30 p.m., Tues., May 25.‡ "Ageless Youth" (Driver)

Weehawken: Church, 4 Louisa Pl., 8 p.m., Mon., May 24.‡ "Individualizing God's Power" (Pickett)

NEW YORK—Baldwin: Church, Florence St. and Brookside Dr., 8.30 p.m., Fri., May 28.‡ "Individualizing God's Power" (Pickett)

Bronx (Eleventh, New York): Church, 39 W. 190th St. and Grand Ave., 3 p.m., Sun., May 23. "Individualizing God's Power" (Pickett)

Bronxville: Church, 10 Tanglewylde Ave., 8.15 p.m., Tues., May 25.‡ "Liberation Through Christ" (Anwandter)

Brooklyn (Third): Church, 261 E. 21st St., nr. Albemarle Rd., 3 p.m. Sun., May 23.‡ "Ageless Youth" (Driver)

Brooklyn (Fourth): Church, 156 Sterling Pl., bet. Seventh and Flatbush Aves., 3 p.m., Sat., May 29.‡ "Your Right to Be Right" (Pickett)

Lockport: Church, 36 East Ave., 8.15 p.m., Tues., May 25. "God Is Where You Are" (Girardin)

Orchard Park: Village Hall, S-4226 N. Buffalo Rd., 3 p.m., Sun., May 23. "God Is Where You Are" (Girardin)

Victor (joint lecture): Trenholm East Inn, Loomis Rd., 8 p.m., Thurs., May 27. "God Is Where You Are" (Girardin)

White Plains: Church, 34 Maple Ave. and Mamaroneck, 8.15 p.m., Mon., May 24.‡ "Ageless Youth" (Driver)

Williamsville: Erie Community College, Gleasner Hall, Main and Youngs Rd., 8 p.m., Mon., May 24.‡ "God Is Where You Are" (Girardin)

Yorktown Heights: St. Andrews Lutheran Church, 2405 Crompond Rd., 8.15 p.m., Thurs., May 27.‡ "What Are Our Values?" (Gladhorn)

NORTH CAROLINA—Kinston: Church, 1701 Windsor Rd., 3 p.m., Sun., May 23.

"Liberation Through Christ" (Anwandter)

Wilmington: Church, Chestnut and 17th Sts., 8 p.m., Mon., May 24. "Liberation Through Christ" (Anwandter)

OHIO—Columbus (First): Church, 457 E. Broad St., 8 p.m., Thurs., May 27.‡ "Christian Science: Its Healing Practice" (Kenyon)

Greenville: Church, 600 Walnut St., 3 p.m., Sun., May 23.‡ "Are You Resourceful?" (Linnig)

Rocky River: Beach Cliff Theater, 19290 Detroit Rd., 11 a.m., Sat., May 29. "Christian Science: Its Healing Practice" (Kenyon)

PENNSYLVANIA—Ardmore: Church, Athens and Linwood, 8.15 p.m., Fri., May 28.‡ "Become What You Are!" (Rogers)

Jenkintown: Abington Friends School Gymnasium, 575 Washington Ln., 11 a.m., Sat., May 29.‡ "From Hell to Heaven" (Rogers)

Pottstown: Church, Evans and Prospect Sts., 8 p.m., Thurs., May 27.‡ "Your Right to Be Right" (Pickett)

TENNESSEE—Memphis (First): See local notice for place. 8 p.m., Tues., May 25.‡ "The Human and the Divine Economy" (White)

TEXAS—Galveston: Holiday Inn, 600 Strand, 3.30 p.m., Sun., May 23.‡ "The Complete Man and Woman" (Heafer)

WISCONSIN—Beloit: Church, 505 Bluff St., 3 p.m., Sat., May 29.‡ "Who Is Making Your Decisions?" (Williams)

Fort Atkinson: Hoard Historical Museum, 407 Merchants Ave., 8 p.m., Fri., May 28.‡ "Let There Be Light" (Williams)

Manitowoc: U. of W. Center, Fine Arts Rm., 705 Viebahn St., 8 p.m., Mon., May 24. "You're a Freeman!" (Linnig)

Portage: Church, 417 W. Wisconsin St., 8 p.m., Thurs., May 27.‡ "Who Is Making Your Decisions?" (Williams)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115:

THE CHRISTIAN SCIENCE JOURNAL: Monthly in English; \$12.00 a year, \$6.00 six months, \$1.00 a copy.

CHRISTIAN SCIENCE SENTINEL: Weekly in English; \$14.00 a year, \$7.00 six months, 35c a copy.

THE HERALD OF CHRISTIAN SCIENCE: Editions published monthly: French, German, Portuguese, Spanish. Each edition \$6.00 a year, 60c a copy. Editions published quarterly: Danish, Dutch, Greek, Indonesian, Italian, Japanese, Norwegian, Swedish. Each edition \$2.00 a year, 50c a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25c a copy.

CHRISTIAN SCIENCE QUARTERLY (Bible Lessons): Quarterly in English, Danish, Dutch, French, German, Greek, Indonesian (available only in Indonesia), Italian, Norwegian, Polish, Portuguese, Spanish, Swedish. Each edition \$2.50 a year, 75c a copy. *Readers' size*, \$3.00 a year, \$1.00 a copy; in *English-Braille*, Grade Two, with all citations from the Bible and *Science and Health* written out in full, \$2.50 a year (12 issues), 25c a copy.

THE CHRISTIAN SCIENCE MONITOR (regular daily editions): An international newspaper published daily, Monday through Friday, except legal holidays, in English; available to subscribers worldwide; \$40.00 a year, \$36.00 nine months, \$24.00 six months, \$12.00 three months, 25c a copy.

THE CHRISTIAN SCIENCE MONITOR (international weekly edition): An international newspaper published weekly in English; not available to persons living in the United States, Canada, or Mexico; \$37.50 eighteen months, \$25.00 a year, \$12.50 six months, 60c a copy.

You may subscribe for these periodicals directly from The Christian Science Publishing Society in Boston or obtain them from a Christian Science Reading Room in your community.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to *place their complete addresses on their letters and to write their signatures plainly*. Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their given names. Your cooperation will be appreciated. General mail address for The Mother Church and its administrative offices is: The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115. Telephone: 262-2300 (area code 617). Cable: Church, Boston.

YOU CAN HELP

When you renew your subscription for one or more of the periodicals, please return your renewal notice with your payment. When possible, return payment in the preaddressed envelope provided for that purpose. If you do not have your renewal notice and the preaddressed envelope, please send a brief note giving your name, address, and the names of periodicals you are renewing to: Circulation Department, The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

It would also be helpful to send one of the current mailing labels from the periodicals you are renewing.

A REASON TO JOIN THE MOTHER CHURCH

The way opens for greater understanding as you acknowledge a deeper commitment to Christian Science. Belonging to The Mother Church helps you to feel this commitment.

You are warmly invited to apply for membership at any time. Applications are acted on twice each year—in June (applications due by May 1) and in November (applications due by October 1).

You may obtain an application from any Christian Science Reading Room, branch church or society, from a member of The Mother Church, or from a Christian Science practitioner listed in *The Christian Science Journal*. Or you may write directly to GEORGE W. LEDBETTER, Clerk, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908–1910 *Chestnut Hill, Massachusetts*—400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1–October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1–April 30: 10 to 4 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875–1882 *Lynn, Massachusetts*—12 Broad Street, where 100 years ago Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her church.

Visiting Hours

May 1–October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1–April 30: 10 to 3 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May)
and Bunker Hill Day (June 17)

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

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Here's how you can receive the best service on a permanent or temporary change of address for your subscription to any Christian Science periodical. Send the Circulation Department the following information:

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Changes for *The Christian Science Monitor* can be handled within two weeks from the date received, and should be for periods of no less than two weeks. For the other Christian Science periodicals it is best to allow six weeks, and it is most practical that changes be for at least one month.

Send the above information for subscription changes to The Christian Science Publishing Society, Circulation Department, One Norway Street, Boston, MA, U.S.A. 02115.

Please note that changes in permanent mailing addresses for the membership records of The Mother Church are *not* covered by requests to the Circulation Department for subscription changes. For address changes in the Church files members should notify The First Church of Christ, Scientist, Clerk's Department, Christian Science Center, Boston, MA, U.S.A. 02115.

CHURCH SERVICES AND READING ROOMS

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal*.

The Mother Church

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located near the corner of Massachusetts and Huntington Avenues.

The Church edifice is open to visitors Mondays through Fridays from 10 a.m. until 5 p.m., and Saturdays and Sundays from 12 noon until 5 p.m.

SERVICES

Sunday morning at 10:45, Sunday evening at 7:30 (evening service omitted during July and August), and Wednesday evening testimony meeting at 7:30.

Sunday services in Spanish are held in the Original Edifice at 9:30 a.m., and a testimony meeting in Spanish the first Wednesday of each month at 6 p.m.

A supervised Children's Room is provided during all Sunday church services and the Wednesday evening testimony meetings.

Sunday School for pupils up to the age of twenty at 10:45.

READING ROOMS

101 Belvidere Street (north end of Church Colonnade, Christian Science Center). Open Mondays through Fridays from 7:15 a.m. to 7 p.m., also Wednesdays from 8:30 p.m. to 9:30 p.m., Saturdays and holidays from 10 a.m. to 5 p.m., Sundays from 12 noon to 7 p.m.

194 Massachusetts Avenue (corner of Clearway Street). Open Mondays through Fridays 7:15 a.m. to 9 p.m., Wednesdays until 7 p.m., Saturdays from 8 a.m. to 5 p.m. Closed Sundays and holidays.

541 Boylston Street (across from Copley Square). Open Mondays, Tuesdays, Thursdays, and Fridays from 8 a.m. to 7 p.m., Wednesdays from 8 a.m. to 6 p.m., Saturdays and holidays from 10 a.m. to 5 p.m. (closed Thanksgiving, Christmas, and New Year's Day), Sundays from 1 to 5 p.m.

8 Milk Street (near Washington Street). *Jointly maintained with branch churches in the Greater Boston area.* Open Mondays through Fridays from 8 a.m. to 4:15 p.m., Saturdays from 9 a.m. to 1 p.m. Closed Sundays and holidays.

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

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International money orders and dollar drafts reaching the Publishing Society in Boston contain only the name and address of the sender and the amount. To help us serve you better, will you please write to us at the time you purchase the money order or dollar draft and tell us what your remittance is for. This will enable us to avoid the delay caused by the necessity of writing to you. Dollar drafts purchased from your local bank can be processed more quickly than international money orders.

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UNFLUCTUATING GOOD

The affluence of Truth never changes,
because it expresses the goodness of God.
And the more we align ourselves with this
goodness, the more of it we're bound to
experience.

Reconciling our statements with
Principle, balancing our accounts with
God, we can affirm the presence of
unfluctuating good . . . for ourselves
and for our Church.

The Mother Church and its members
are committed to this demonstration.
The support of every
one is needed, and always
deeply appreciated.

Marc Engeler, Treasurer
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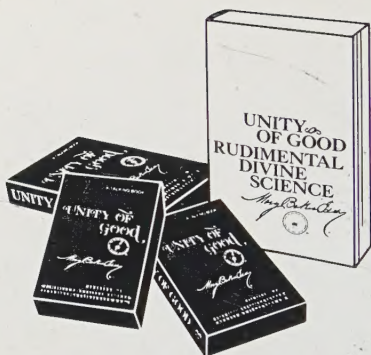
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